

# ROSICRUCIAN DIGEST

1953  
JULY

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**DR. H. SPENCER LEWIS**

Late Imperator and founder of the second cycle of the Rosicrucian Order, AMORC, in North and South America. The anniversary of his transition and Great Initiation occurs on August 2. (See page 247)

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXI

JULY, 1953

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SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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# THE THOUGHT OF THE MONTH WAR AND SPIRITUAL OUTLOOK

By THE IMPERATOR



JUST what influence are these war years going to have on the spiritual outlook of our young people? Do you think the world and its people will come to understand each other better so that we may have a longer-lasting peace?" This is what thinking people are asking of each other.

Wars are extremely materialistic in their function, though many of them have had, as their basis, some religious or moral precept. Psychologically, when one is at war, the finer and loftier sentiments must be suppressed. The primitive brutality and spirit of abandon, which countenances almost anything, is necessary to gain the end. During World War II, this psychological attitude had to be indoctrinated in many of the young men to make them capable soldiers. War feeds on hate. If the issue of war seems obscure or remote, the individual acquires an attitude of indifference. The Occidental, and many Orientals, are reluctant to kill another against whom they have no personal grievance. In a "great push" in a military campaign that very lack of the spirit of aggression and ferocity may be sufficient for an army to lose tactical advantages.

It is generally conceded, in all war colleges, that *psychological warfare* is paramount if victory is to be had in any conflict today. This psychological campaign is not just instituted against the enemy. It is also subtly carried on by a Government bureau among its own people. People must be incited, emotionally and psychologically condi-

tioned, hardened, if you will, for the part which they must play. Generally, this conditioning consists of two main parts:

The first is to cause the individual to depart willingly from his customary living habits with a minimum of resistance to the plan proposed by the military authorities. This consists of emphasizing the need for personal sacrifice, to give of one's possessions, to practice self-denial and austerity. This includes the suggestion that those who resent such sacrifice or are not in accord with the prescribed methods are unpatriotic and *antisocial*. Men are gregarious. Most people actually fear being ostracized or left upon the fringe of society. The individual wants to belong. Consequently, he will do many things or tolerate that which is contrary to his living habits and ideals rather than be isolated from the conventions of society.

The second phase of the psychological adjustment to war is the instilling of ideas of hatred. This is accomplished by resorting to the natural, the primitive, prejudices latent in each individual. The one who lacks personal ability, intelligence or talent, to excel in some manner in his circle of society, usually resorts to the theory of race supremacy to satisfy his own ego. By the vicarious means of belonging to a racial group, he endeavors to take upon himself indirectly a prominence he cannot gain by his own initiative. He insists that he believes that his "kind," those of his color, are superior to another. He welcomes any derogatory remarks as to the inferiority of other races, for such ideas give him eminence. Sup-

port of this prejudice is admittedly dangerous but it does arouse an effective hatred of the enemy. One need only recall the cartoons appearing in the American press during the late war with Japan. The natural physical characteristics of that race were distorted to make them appear hideous and almost subhuman. There was a similar exaggerated portrayal of the German people in cartoons. Syndicated newspaper articles tracing the origin of the Teutonic peoples were widespread. In these articles their culture was lampooned and derided. Everything the enemy has done, thinks or lives by, becomes distorted and made hideous.

#### ***A Matter of Survival***

Included in this propaganda is the constant parade of atrocity stories, many of which are authentic but a great number of which are questionable. Investigation, at the conclusion of World War I, revealed that the tales of the crucifixion of Belgian girls by the German army were a malicious farce, though the Germans, like the men of other armies, were guilty of many acts of cruelty. Such stories arouse blind hatred and the accompanying fury and abandon which helps to make a psychologically efficient soldier. The fact is that, from a psychological point of view, if one is to win a battle, he must have the *will to fight*. Men who are angered, who feel that they are crushing a hostile, Satanic, force, have less compunction about killing. In fact, they come to believe that there is a certain virtue in their killing. It is not that the well-indoctrinated soldier is a sadist. The veteran of much combat, who has killed often, will tell you afterward that the entire experience was horrendous, a nightmare. Nevertheless, his normal social conscience does not disturb him about the life which he has taken when in combat. What he has done appears justified by the ends which he has come to think of as necessary.

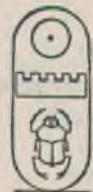
During combat it is a question of survival. Kill or be killed is the fact of existence. The enemy has the same view. Combined with this urge for self-preservation, is the constant realization of the various elements of propaganda, the hatred that has become as-

sociated in different ways with the enemy. It might be asked, Cannot the average person detect the influence of propaganda and, therefore, not be susceptible to it? The Psychological Warfare Department skilfully weaves facts into its printed and spoken words which the average soldier—and civilian—finds difficult to distinguish from mere hyperbole. Further, during the nationalistic hysteria necessary to unify people for a state of war, the individual actually finds a kind of psychological *lift* in believing all propaganda. It arouses those emotions which keep him in accord with the war frenzy. It is like beating the drum at a primitive religious revival meeting.

#### ***Rising above the Primitive***

At the conclusion of war, does this stimulus of the primitive nature and the passions subside? Are potential killers, persons who place little value upon life and upon mercy, released into society? Does the soldier, long conditioned to taking a life and then forgetting the experience in preparing to do so again, have his spiritual inclinations permanently inhibited? The normal, emotionally well-balanced young man is capable of a fairly rapid adjustment to changing environment. He responds to his former influences readily. Kindness, the virtues, tolerance, love, and moral precepts bring about again self-discipline and predominance of the social conscience. In fact, the combat hero will readily admit that he just can't realize how he did what he did. His personality resumes its former expression and appears quite foreign to the military one of the efficient soldier.

There are many whose mental health has been affected by the ordeal through which they have passed. Even the strongest person has a breaking point. The individual who becomes seriously emotionally disturbed is incapable of reorienting himself to peaceful society immediately or perhaps ever. He reacts to aggravation just as he did in combat. He no longer has restraint. His primitive nature asserts itself and he becomes potentially dangerous. Though these cases are numerous, fortunately they are in the minority in comparison to the readjusted veterans.





It is for this reason that the returned soldiers are not immediately dismissed and released into general society. They are slowly *reconditioned* in military camps in their homeland under disciplinary measures and observation.

Perhaps the greatest obstruction to the spiritual and moral growth of society following the great wars in our times is the undue emphasis placed upon materialism and technology. The arts, music, great literature, painting, sculpture, are all subordinated by the urgency for technological development, munitions, armaments, electronic devices, complex mechanisms, to comprise the war machine. Science is given a tremendous impetus at such times, not alone because of the great number of mechanically and technically trained men who are needed but because of the vast sums of money which are devoted to research in materialistic fields. These scientific and technical professions and trades pay handsomely and constitute an inducement principally because of Government subsidies and contracts. These unintentionally create an unfavorable psychological condition. They imply that the materialistic and technical efforts are far more important to society than, for example, philosophy and the arts. It makes it appear that that which appeals to the aesthetic and even the moral sense is inferior and inconsequential in life's affairs.

#### ***Dangers and Refuge***

War obviously stresses the effectiveness of force and of might as a means to an end. Even a nation which is not an aggressor, continually and necessarily, in time of danger, emphasizes the need for military might. It points out to the members of its society that the public welfare, the security of the individual, his future happiness, are all to be found only in strength. This strength is evaluated not in terms of character and evolved consciousness, or in profound insight into self and human nature, but in one's ability to combat opposition by force. As a result, spiritual training, the cultivation of the moral sense by which the in-

dividual restrains himself and evolves society peacefully, seems outmoded and not geared to the times.

Statistics may seem to refute the above viewpoint. The church attendance in the United States, for example, has increased considerably since the beginning of World War II. It can be shown that the increase is greater in percentage than the population increase. War inculcates *fear* and *confusion*. These two psychological states are contributing factors to the support of many religious sects but most certainly they are not admirable ones. The individual often takes refuge in religion, not for the awakening of his own spiritual qualities but rather to seek a kind of divine shelter during war. It is not certain as to what extent such types are benefited by religion or, in turn, to what extent they contribute to its spiritual influence upon civilization. To use a homely analogy, many of these "wartime devotees" resort to religion, as a citizen runs for a bomb shelter when an air raid occurs. When it is all over, they emerge and think no more of the shelter until another emergency arises.

The necessity today is to have the youth see the importance of personal inner power, of virtuous idealism. He must be made to understand that force is not an end in itself, that force can destroy as well as build. Pleasure and happiness are not to be found just in things, but things must serve the ascendancy of the whole of mankind, not just the individual. It is of no avail for an individual to be made happy at the expense of other elements or classes of society. Technological progress is necessarily a heartless and emotionless thing. The scientifically efficient mind and hand that is engaged in an atomic nuclear project can be either *sinister* or *noble*. Therefore, the future of mankind depends upon the conception that the individual may hold as the true end in life. It is the end that men have in mind for life that draws them on either to destruction or to the fulfillment of their Cosmic function.



To be 70 years young is sometimes far more cheerful and hopeful than to be 40 years old.

—OLIVER WENDELL HOLMES



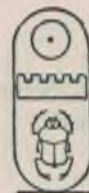
## In Memoriam

**E**VEN to the unimaginative, it must be apparent that some men were ordained for their life's work. Such men have the qualifications, talents, experience, and personal characteristics needed to assure success in their chosen field of endeavor. It would seem that each demand made upon them, intellectually or even psychically, finds them prepared for their task.

Dr. H. Spencer Lewis was one of these men. Obviously he was *Cosmically ordained* for the great mission of re-establishing the Rosicrucian Order in America. In fact, he considered himself *Cosmically blessed* by having great versatility and being able to accomplish singlehandedly, in the early days, whatever the circumstances then required of him. His literary achievements are known to untold thousands of persons who have read his numerous books in several languages. In addition to such work, he contributed many monthly articles to *Rosicrucian* and many other publications. His oratory can be vouched for by many who recall his clear, effective, and conversational style. His font of knowledge seemed almost limitless, as he would speak authoritatively on philosophy, subjects of science, business topics, and world events. Dr. Lewis' ability as an administrator and his experience in the advertising world were world-known to many business organizations whom he frequently addressed in various parts of the world as a guest speaker.

Many of the scientific instruments and devices used today in the laboratories at Rosicrucian Park were of Dr. Lewis' creation. He designed and built the first Rosicrucian planetarium which was likewise the first all-American constructed planetarium. For years he illustrated all of the covers of the *Rosicrucian Digest*, as well as most of the literature issued by the A.M.O.R.C. Many of his paintings are on exhibit in Rosicrucian Park and elsewhere. Several of the prominent buildings in the Park are likewise of his design. During the early formative days of the Rosicrucian Order in America when it could ill afford to engage specialists in these numerous fields of activity, the versatility of Dr. Lewis, its Imperator, was a most fortunate asset, even a Cosmic blessing.

It is befitting that we who benefit by his early labors and sacrifices remember the event of his *higher initiation*, or transition, which occurred on August 2, 1939. In accordance with our custom, a brief ritualistic ceremony will be held for him in the Amenhotep Shrine in Rosicrucian Park where the ashes of his earthly remains are interred. This ceremony will be conducted at exactly 4:15 p.m. (Pacific Daylight Saving Time) on Sunday, August 2. Officers of the Order will assemble for the occasion with those local Rosicrucians who choose to be present. All other Rosicrucians are asked, if it is possible for them to do so, to hold a minute of meditation in silent tribute to Dr. Lewis—at their equivalent hour. (Mark upon your calendar as a reminder the date and time for the equivalent period of your locality.)



# Epictetus: The Magic Rod

By BEN FINGER, JR.

BACK in the first century of our era, Epictetus championed the natural dignity of all men as children of God. This wise "pagan" urged his brothers to cultivate the treasures within their own minds and hearts if they would patiently withstand the buffeting of fate. He told them they were too much affected by matters not in their own power. "What you would avoid suffering," said the inspired philosopher to a generation of haters, "do not inflict it on others."

Stormy winds began for Epictetus when the little lame Greek was taken to Rome by his poverty-stricken parents and sold into inhuman slavery. His master was a cruel officer of Nero's imperial guard, whose only good turn to this wretched slave-boy was to let him attend the lectures of a humanitarian philosopher. No kindness was intended, but it gratified the pride of rich Romans to be able to boss learned men around.

Epictetus was pushed through the deep ravines of exploitation in his external life, but only he found the summits of freedom and understanding. Paradoxical though it may seem, this crippled slave would yet deliver such a message of spiritual liberty that thinkers in the highest places would acknowledge him to be their master in wisdom. Whatever happens, Epictetus learned in the "school of hard knocks," it can be turned to good use.

This young man's inside view of a dying civilization was hard to take, but it taught him what values really count. It made him dedicate his life to free-



dom and justice, with the realization that it is "better to raise the souls of the citizens than the roofs of the houses."

Epictetus was released from slavery when his master was executed. He taught philosophy in the Rome of the Emperor Domitian, whose tyranny he boldly opposed: "How is the seat of tyranny demolished? Not by the sword, not by fire, but by opinion." Domitian in his fear of honest opinion issued an edict

expelling all philosophers from Rome. Many philosophers concealed their profession by shaving their beards, and kept quiet thereafter—but the men of courage withdrew into the provinces to carry on their freedom message. The Stoic Epictetus opened a lecture-room in Northwest Greece, where he honored the practical premise that all our high powers are given us for use. He voiced pointed and down-to-earth idealism, which a pupil inscribed for the ages.

## Rod of Hermes

"*Philosophy*," said this great philosopher and teacher, "is the rod of Hermes. Touch with it what you please, and it will be of gold." Of course the philosopher's "Midas-touch" pertains to the things which depend on the will rather than those which are subject to fortune's accidents. Material possessions are neither good nor evil in themselves, just "placed in our hands to use." The natural magic of philosophy has to do with cultivating inner resources, self-discovery and self-discipline, and with meeting life's challenges manfully. In the exercise thereof, "no great thing is created suddenly"—but



the wand works miracles that will stand up because they have a solid foundation.

Our ancient master of wisdom was at one with Jesus and Gautama in his emphasis on the Kingdom Within: "Never say you are alone, for God is within you. . . . If you would have anything good, receive it from Yourself. . . . The mark of a fool is this: he never expects from himself profit nor harm, but from things outside him. . . . In our power is the use of what is best and most important. . . . Where shall I seek the good and the bad? Within, in the things which are my own."

Whatever happens to us, the important thing is how we take it. Difficulties show what men are inside. Our business is to control what we can and to bear what we must. "Everything has two handles—the one by which it may be borne, the other by which it may not. If your brother acts unjustly, lay hold of his act by the humane handle that he is your brother."

If you place your good where God has placed it, you will find even the worst-seeming barrage from Fortune's firing-line "an impediment to something else, but not to Yourself." True self-knowledge permits a well-directed will: "A human being is not flesh nor bones nor sinews, but he is that which makes use of these parts of the body and governs them."

The virtues are never really confounded. They just seem that way when the perceiving soul is unsettled. We seem to be impeded by many limitations and difficulties, but they are not genuine impediments to the will that knows its own power. Our own judgments are the cause of our actions, and we have access to the wisdom of righteousness. Purpose is fully our own. The great law of life, dictated by our true nature and the constitution of things, is to honor all that is excellent *because we will to do so*. Epictetus judged it unnecessary to add the motive of a personal hereafter, which he neither affirmed nor denied.

Philosophy works its magic by investigating that which seems, to learn whether or not it seems rightly. It inquires into the causes of men's inner contradictions and conflicts, and their disagreements with one another. "It

discovers some rule, as we have discovered a balance in the determination of weights, and a carpenter's square in the case of straight and crooked things." Philosophy is the way of Light, not Fight.

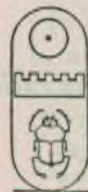
### ***Freedom through Discipline***

It was from Epictetus that Franklin Roosevelt borrowed the words: "The only thing we have to fear is fear itself." The vulgar allow fear to govern them when a dangerous situation arises, but the philosopher keeps reason in the saddle. He knows that fear prevents the exercise of reason. It takes normal vigor of mind, undistorted by the false show of blind emotion, to deal rationally with the situation as it really is. The chief strength of man is in his mind. Understanding skill is all the superiority our species enjoys, and those who forfeit it on whatever pretext make trouble for themselves and all who count on them.

This brilliant Ancient notes that a wise man differs from a fool in that he keeps his mind under proper discipline. "Whatever you would make habitual, practice it." Until men win freedom through discipline, they are straws blown by every wind.

Epictetus was very candid in diagnosing the infirmities of men. "Does a mirror injure the ugly man," he asked, "when it shows him to be such as he is?" A student should thank the teacher who punctures his self-conceit, "for it is impossible for anyone to begin to learn what he thinks he already knows." Epictetus has been styled a surgeon of souls, cutting away men's false opinions and futile desires, but actually he could teach only the technique of spiritual self-surgery.

Inhuman intolerance has appeared on earth in many guises—bigoted religious persecution, vicious discrimination against neighbors of different ideas and habits, and so forth. But Epictetus urged his pupils to think for themselves, and to allow others the same liberty they claimed for themselves: "As an imperfect singer might get by in the chorus but cannot do a solo, so some persons cannot walk alone. Man, if you are anything, both walk alone and talk to yourself. Do not hide yourself in the chorus. Examine at last



with your own eyes that you may know who you are. . . . It is not possible for another to follow that which seems right to you, but only that which seems right to himself. If he is wrong, he is the one deceived. So be mild in temper if he does not see things your way." O ever-timely message!

The greatly wise ex-slave raised his voice against all kinds of slavery and exploitation: "As you would hate to be a slave, take care that others are not your slaves. He is a slave first himself who owns a slave."

The great reformer emphasized the fact that friendly admonition corrects the transgressor, but harsh reproach only convicts him: "Men will do as they do so long as they think as they think. . . . Pity them, show them their mistake, help them correct their opinion—and their conduct will improve when they recognize the advantage of the better course. It were as inhuman to destroy them for their sightless moral condition as to kill a blind man."

Be it noted that there was no sniveling sentimentality about the old philosopher's pity: "I will help you all I can, but I will not sit down and cry with you." We read also that Epictetus would not accept a dirty pupil, for without the "desire of that which is becoming" betokened by simple cleanliness, the mentor would have nothing to build on in explaining the higher abstract beauty of character and ideals.

The basic philosophy of Epictetus boils down to a paragraph: "The world is one city, and the substance out of which it has been formed is one. There must be a certain period for all that is finite. All things must give way to others which come in their place. Essentially all things are full of friendship, and men by nature are made to be of one family. Man is naturally of a noble temper. No man is an orphan, but one Father takes care of all men always. . . . God especially cherishes those who join in the festival . . . with admiration and enthusiasm, and appreciatively celebrate with song the high solemnity of it all."

Epictetus was a contemporary of Paul, and there seems to have been much mutual borrowing between the Christians and the Stoics. But it was

without any direct knowledge of Christianity that Epictetus voiced the non-violent ideal of the Nazarene: "The true philosopher must be the brother of all, able to receive many blows yet love those who flog him. . . . 'The other fellow shouldn't have treated me this way,' you say. Let him look to that. However he may behave to you, conduct yourself toward him as you ought."

Where Jesus said: "Ye shall know the truth, and the truth shall make you free," Epictetus put it this way: "Triumph over error is deliverance from servitude. . . . Only the educated are free."

### **Enlightened Living**

Epictetus put his finger on the cause of the greatest tragedies of our current world-scene: "A man must first be overpowered by things before he can let another human being overpower his mind and will."

The "pagan" genius recognized the most consequential difference between men, and glorified natural superiority: "The contest between the multitudes who are deceived by appearances and the minority of wise philosophers is about no common thing, but about being mad or not. . . . Many people, like cattle, trouble themselves about nothing except their fodder. But a few love to look on and consider what the world really is. Leadership is their natural prerogative. . . . God teaches the greatest things through the noblest messengers. . . . Though the good man, in his interior divination, be granted the foreknowledge of great difficulties on his roadway of duty, he will not turn to an easier road."

Epictetus realized that the vulgar have been more powerful than the self-styled philosophers because, even when most deluded, they have been frank about what they really think. The latter have tended to stop with elegant lip-service to their ideals. "*The cause to men of all their evils is not being able to apply general principles to particular cases.*"

Yes, the philosophic pretenders can point to heaps of books and commentaries, but we do not judge an athlete by his gymnastic instruments. And



"sheep need not vomit up their grass to show the shepherds how much they have eaten, but we can tell they are well-nourished by their wool and milk."

Epictetus emphasized with practical good sense that philosophy is something to be lived—not just memorized and embalmed on the written page. If we would estimate men truly, we have to examine where they really place their interest in everyday affairs. "You think the forms are sacred by themselves," Epictetus corrects the dead-letter worshippers, "but what really counts is the living spirit behind them." He notes that it would be futile for an insincere man to repeat all the words and ceremonies of the Eleusinian Mysteries, even could he copy the *Hierophant* in every visible detail, and exactly duplicate the Temple of Demeter. A pure disposition of mind makes all the difference in the deed. Sincere idealism is a living reality.

Many an arrogant pretender to philosophy forsakes his philosophic principles when a real crisis presents itself, or he discerns some bauble which men of his kind will fight over. "If anyone is unhappy," reminds Epictetus, "remember that he is for himself." God

made our species to enjoy happiness and peace. Worthy self-development is inseparable from fraternity, for one who puts his own powers to worthy use contributes to the general utility. "Human life is empty without some high purpose which may be attained by the exercise of our natural capacities. . . . Look not toward the pit, toward the wretched laws of dead men which have made one man a slave to another, but look toward the laws of the gods which are the laws of brotherhood and reason."

Throughout the long centuries, the soul-personality that was Epictetus has helped millions find the courage to go on despite handicaps, oppression, persecution, and despotic cruelties bereft of reason. The greatest blessing of the good life is serenity of mind, and nothing can take this away from the good man so long as he lives. God, or Nature, is cognizant of even the smallest things, and does not neglect even the least of men. If we trust in the essential goodness of the *Universum*, we can thrill to the dawn inside despite the darkest night of external fortune, and realize our constructive possibilities under rational law. Epictetus has given us the magic rod!



## ROSICRUCIAN RALLY IN NEW ZEALAND

A Rosicrucian rally will be held in Auckland, New Zealand, on November 7 and 8 of this year. The rally will include lectures, demonstrations, convocations, and many other activities for the benefit and enjoyment of Rosicrucians in New Zealand.

The Auckland Chapter of AMORC is happy to announce that the Imperator, Frater Ralph M. Lewis, and the Grand Treasurer, Frater James R. Whitcomb, plan to attend this rally and participate in its functions.

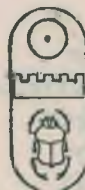
All active Rosicrucians are eligible to attend and are urged to make their plans now.

### REMEMBER THESE DATES AND PLACES:

Saturday and Sunday, November 7 and 8, 9:00 a.m.  
Auckland National Party Center  
63 Queen Street

For further details, write to the rally chairman of the Auckland Chapter:

W. J. Gavin  
29 Kelvin Road  
Remuera  
Auckland, New Zealand





## Are You a Victim of Allergy?

By DR. H. SPENCER LEWIS, F.R.C.

(From the *Rosicrucian Digest*, November 1935)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



A NEW field of study and investigation is opening to the medical fraternity, and in the next few years that portion of the public which finds it necessary to consult physicians to have their physical ailments diagnosed will hear much about this new field. It is destined to become as popular—and as profound—as the analysis of the blood, the urine, the blood count, the cardiographic records, and the metabolism tests. In fact, it will become as involved, perhaps, as the science of psychoanalysis with which it is really related.

Unquestionably, many thousands of persons who have been suffering from seemingly unknown causes will be classified as *allergic* and will be giving much time to specialists who will be examining them and probing into their personal habits and methods of living in a very intimate manner, and conducting a series of complicated investigations.

Undoubtedly, many persons are suffering from some form of allergy—if we use the term now in its *newest* and *broadest* sense and not in the very narrow sense in which it has been used in past years. Despite the fact that the application of the idea has been

broadened to cover a vast field of investigation, it is not a new field to Rosicrucians, but one which has been thoroughly studied by the officers of our organization who have directed investigations of the health and personal problems of our members for many years; in fact, for a century or more.

Originally, the term *allergy* was limited to reference only to a state or degree of hypersensitivity or extreme susceptibility of the physical part of man whereby he was especially affected by certain reactions causing various diseases. Asthma, for instance, or hay fever, more particularly, and hives, were *diseases* which generally manifested in the allergic type of individual. On the other hand, there were other diseases resulting from a reaction caused by a primary inoculation or treatment such as an injection of some serum, which injection itself caused no disease or illness but any future injections of a similar nature or allied nature would immediately manifest in a reaction that was more or less serious.

To make plain the very complicated principle involved, let us say that a person received an injection of some serum or some specific remedy which by itself produced no illness. It appears that, in the tissues and blood stream of the patient receiving such an injection, certain antibodies were formed by na-



ture to counteract the original injection and prevent it from causing any harm. These antibodies immediately proceed to incubate and after the period of incubation is completed, if a second injection or inoculation of the same nature as the original one is given the patient, the antibodies and the serum and foreign matter contained in the injection or inoculation immediately begin to react upon one another and this reaction becomes so violent that destruction of tissue takes place in some part of the body, and generally in connection with some specific functioning of nature or normal activity.

### ***New Forms of Illness***

To reduce this theory to more simple terms, let us say that a patient is suffering from some illness for which a serum (A) is injected into the body. This serum causes incubation and creates certain definite antibodies that are of a nature to react upon the serum A, while the serum is curing the original illness. If later more of serum A, or something of its like nature or an affinity to it, is injected into the body for any purpose, or taken into the body unconsciously, the new matter and the antibodies (B) begin a violent reaction upon each other producing a new form of illness (C). The manifestation of the disease or illness (C) may be entirely unlike the original illness for which the first injection of the serum or inoculation was performed. And it may be that the illness (C) would be so mysterious and difficult to diagnose or to treat that it would remain as a continuous or periodic annoyance, such as hay fever. The specialists, therefore, must discover what antibodies have been created within the patient at some time in the past and from them learn what serum may have produced them. Through analysis of that serum, it can be discovered whether the patient is taking anything into his body that resembles the nature of that serum or which is an affinity to it. Then by eliminating that element from the body, the cause of the disease or illness will be removed.

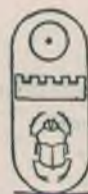
All of the foregoing is theoretical. The theory has never been proved through any series of unquestionable experiments. However, the principles

underlying the idea of allergy are not theoretical but very positive.

Very recently it has been found, as the Rosicrucians have contended for many, many years, that certain things which we eat, or certain liquids taken into the body as drinks, or certain odors breathed and taken into the lungs—including perfumes, the spices in foods, the odors from liquors and tobacco—have the same effect upon some persons as do certain injections or serums. In other words, some foods, liquids, or odors create in the body certain antibodies, and thereafter whenever the same foods, liquids, or odors are taken into the system, a violent reaction is set up producing certain physical and mental disturbances, certain psychic conditions accompanied with various or singular mental and physical aches and pains.

The more we investigate the subject, the more we become convinced that hay fever, for instance, is allergic in nature or cause, but it may or may not be associated with any odors that are breathed into the lungs (such as the odor of new-mown hay), nor with any liquids, but perhaps some element of food. With some types of persons it may not be foods that cause hay fever but liquids or odors, and with other types it may be none of these things but more or less intangible vibrations which are taken into the system in the process of breathing and being vitalized by the surrounding magnetic currents of the Cosmic and the earth.

We must keep in mind the fact that man is not wholly a chemical being, but a chemical-electrical-magnetic-psychic being. There are electronic reactions within our bodies just as positively as there are chemical reactions, and there are psychic reactions in the body through the sympathetic nervous system just as there are physical reactions. The original doctrine or idea and theory of allergy was limited almost wholly to the chemical consideration of reactions, but as we have just stated, in the past few years since medical science has been paying very close attention to the study of glands and their influence upon our health, and since science has discovered the vitamins and hormones, the subject of allergy has naturally developed. Now



we are on the very threshold of a new field of medical consideration of this subject. Unquestionably, it will be talked about very publicly and there will be much written about it, but few will understand it properly and many will be deceived by it. We hope that the "quack" specialists will not seize hold of this new field and puzzling terminology, as some did in regard to psychoanalysis, and lead the gullible into their sanctums and inveigle them out of much money while the patient's health remains unimproved.

### ***Vibratory Disturbances***

From a purely chemical point of view, each individual being is distinctly different to some slight degree. That chemical difference may be normal with the human being, or an abnormal condition of a temporary nature. In any case, each individual is more or less affected by certain elements of food, for instance, or certain liquids which affect his chemical nature or affect the specific chemical quality of his individual blood stream and the tissues of the body. For this reason, some persons can eat tomatoes stewed but cannot eat them raw without a manifestation of a disturbance in the blood, while others can eat tomatoes in any form without any unfavorable reaction. Some persons cannot eat strawberries, while others can without suffering any unfavorable reaction. In fact, one can take almost the whole line of foods and find persons who are hypersensitive or susceptible to reactions from these foods. In some cases the unfavorable reaction covers only a period of the year, while with many others the unfavorable reaction will manifest itself over a period of many years or even a lifetime. Many persons suffer from so-called rheumatism through the eating of tomatoes, while some have a similar condition from eating pickles or anything spiced with vinegar. Some types of individuals are affected by the acid in one or more foods, while others are affected by the alkaline in one or more foods. The same is true of liquids, and our Rosicrucian investigations of many years have shown that persons are affected in the same way by odors.

On the other hand, certain rates of vibrations of a psychic nature due to

Cosmic disturbances of the Cosmic rays or magnetic disturbances of the earth's currents will affect certain persons in the same way as foods affect others. A psychic disturbance manifests through the vibratory reactions in the sympathetic nervous system and this, on the other hand, through its plexuses in various parts of the body, causes chronic or temporary conditions.

It is a positive fact that just as one person can always be seriously affected from eating any amount, small or large, of red salmon (and not necessarily with any form of ptomaine poison), so are some persons affected by sitting in an art gallery and viewing for a period of half an hour or more a number of variously colored or variously emotionalized pictures. On the other hand, some persons are just as easily disturbed, physically and mentally, by certain pieces of music or certain chords in musical productions, or by certain musical instruments, as others are physically disturbed from the reactions of serums. A person who is allergic—and that means a very large portion of the human race—is just as susceptible to the unpleasant reactions from emotional causes as from purely physical, chemical, or electrical ones.

Even lights and colors will cause a reaction in the health of some persons, and I know of one particular case where a person who breathes deeply in the sunlight is immediately affected by a reaction that manifests as a severe headache for many hours. Another person is affected by breathing the moist air when walking outdoors in a rainstorm. Undoubtedly many who suffer from seasickness are affected by the salt air of the ocean as much as by the so-called rolling of the boat. On the other hand, there are some cases of seasickness due to the emotional excitement of taking a sea journey.

Many of the most mysterious or puzzling ailments of the human race can be explained only on the basis of allergy. A person may suffer with pains in the eyes late every afternoon and evening of the day, while opticians and eye specialists agree that there is nothing wrong with the eyes, or that the glasses worn are proper, or that no glasses are required. But the specialist



would find after long and careful investigation that some color in the room where such a person spends a part of the afternoon, or some odor, or something he does during the morning and early afternoon, is responsible for the reactions set up in his system and which produce an allergic manifestation in the eyes. Many times persons suffering from pains and aches in the nose, the eyes, and the head, have been diagnosed as suffering from sinus trouble when there was no real sinus condition, but purely an allergic one affecting the same areas.

#### **Diagnosis Difficult**

Every form of medication, massage, osteopathic or chiropractic treatment, electrical, magnetic or psychic form of help will be of no avail in improving a condition or curing it if it is allergic, and if the secret, hidden cause is not found. That is why it is very difficult to diagnose the real cause of an allergic ailment. The specialist must proceed by eliminating from the patient's diet one by one the various elements of food until he determines which form of food eaten by the patient may or may not be responsible. Then every form of liquid must be eliminated one by one

until a possible cause is discovered. Then the patient's personal habits and environment must be analyzed. In one case it was found that the bay rum used on the face after shaving by a patient, and which was very pleasant itself as an odor, set up a reaction that was responsible for a long-standing ailment.

This is why we have said that a complete examination and study of the patient's foods, drinks, environments, and habits was very greatly related to the science of psychoanalysis. Coffee, teas, and even substitutes for them, as well as beer, wine, and liquors will affect persons in various ways, not directly by their chemical effects but through something in their vibrations having an affinity for certain antibodies in the blood stream.

If you are suffering from any condition that has lasted for a long time and which does not seem to improve or change under the usual treatment prescribed for such a condition, you cannot expect to find any improvement unless some competent physician makes the special tests that are necessary to determine your allergic tendencies and sensitivity.



## *Can You Explain This?*



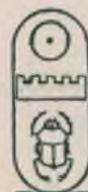
IN a city on the Western coast, there was an Old Curiosity Shop operated for many years by a woman generally known as Mme. Jeannette. About her and her shop there was an aura of the mysterious, although in most respects she and her shop were much the same as other proprietors and other shops throughout the world. Mme. Jeannette combined an other-world quiet with a birdlike objective restiveness, and so she too became a curiosity.

Years went by, Mme. Jeannette passed through transition, the shop fell into other hands. Not long ago a visitor bent on examining some rings on a

shelf behind the counter brushed past the clerk and screwed a jeweler's glass to his eye in order to see the jewels better. Suddenly, he fairly bolted out of the shop into the sunshine of the street. He came back and re-enacted the performance. Three times he did this before he explained to the confused and upset clerk that every time he had gone behind the counter, he had been struck blind.

"Who owned this shop anyway before you were here?" he asked the clerk. When he was told, he excitedly exclaimed, "She's still here, watching over everything. She won't leave. Every time I go behind the counter, I can't see a thing."

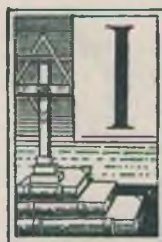
The clerk didn't have an explanation. Can you explain it?





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

## ETERNAL PATTERNS



**I**N examining any phase of human behavior in terms of history, we usually find a thread of familiarity running through events that occurred at different times. It has been suggested by some historians that history actually repeats itself or at least that there are cycles of reoccurring similar events which seem to take place with a certain degree of regularity. This cycle pattern is defined differently by various individuals and its actual existence is not proved to the satisfaction of everyone. Nevertheless, even within the scope of individual lives, almost everyone has experienced certain feelings of familiarity with the present situation as if it were a repetition of

an experience in which one may have participated before. This similarity of experience or feeling of having done the same act before or having been in the same place has had various explanations, but the most obvious one is that we are, on such occasions, reliving an experience which occurred in a previous existence.

Some of the most important events in the individual life, those which are looked upon as being of major significance and are anticipated with the thought that they will be entirely new and different, turn out in actual experience to have this feeling of familiarity. In all patterns of human endeavor, we find evidences that this same thread of experience has been the lot of many men and women.

The great teachers, the prophets, the



religious leaders in past ages, have led lives in which frequent events and ideas have occurred similar to the words and experiences of those teachings and experiences of thinkers in a different era of time and in a different geographical location. It would seem more than coincidence that we should find similarities of philosophy in the teachings of individuals whose lives were separated by centuries and whose environments were separated by thousands of miles. All great teachers, and we mean by teachers those who have tried to better the conditions of humanity, have had their own individual experiences in their attempts to arrive at their concepts of the Absolute or of God. The experiences of these individuals served to teach their fellow men that all human beings could know God through direct experience.

This concept was attained by a difficult process. Many of those teachers withdrew from their familiar and complicated environments in order to be able to contemplate the universal truths which they tried to teach. Their experiences frequently included sacrifice and disappointment, and oftentimes they were not accepted by those who should have been willing to listen to them first. Almost every great teacher has been a "prophet without honor in his own country." It is through solitude and by exercising the power of concentration and meditation that every great leader has been able to reach a state bordering upon Cosmic consciousness. In this state, those who were inspired to teach became aware of the truths which they had previously believed, and they also gained the ability to transmit ideals to those they sought to teach.

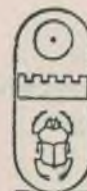
In spite of the assurance that may have been in the minds of most great teachers as to the truthfulness of their message and the validity of their mission, they too have been faced with disbelief, and, as a result, have experienced the bitterness of discouragement. Jesus was not accepted by many with

whom he lived and with whom he developed into manhood. Mohammed saw his mission ridiculed by the tribe of which he was by blood a member. The ancient prophets experienced the feeling of isolation because of their inability to create in the minds of their listeners the same enthusiasm and fervor which they themselves felt. Elijah, for example, in complete discouragement left his family and friends in order to retire to a cave in the mountains. There he tried to reconcile the inconsistencies of human behavior with the ideals to which he subscribed and the high aim of life which he held out to those who would listen to him. Elijah may not have doubted the existence of God, but he was confused in the meaning and the application of his message, and we are told by the writer of the Book of Kings that he fasted and contemplated for many days the problems of his message and his presentation of it which caused his attention to momentarily be directed outside himself.

Elijah's experience is told in the words of the Old Testament: "And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; *but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.*"

It was then that Elijah became conscious of the truth that has appeared in the teachings of every Avatar in the history of humanity: that God is within; that the Kingdom of Heaven is not an external place to be attained but a condition within to be realized. Elijah, as were all other teachers, was the better equipped to present his message to help man to realize that God is Absolute Truth ever growing within man. God may be known by turning our thoughts and attention within and seeing our inner being as a reflection of the Infinite expressed in human experience.

REMEMBER THE CONVENTION—July 12 through 17, 1953



# Papago Indian Life

By DAVID H. SMITH

THE Papago Indians are a quietly gay people. Their family life is very closely knit. On a huge reservation along the Mexican border of Arizona, this branch of the Pima tribe live in a setting of mountains, desert, cacti, and adobe huts—all seemingly a part of the landscape. In the springtime, the ironwood and mesquite trees bloom in purple and yellow. In addition, there are the flowers of the prickly-pear cactus, the wild orange poppies, and the red top-knots of the tall, thorny ocotillo stalks. The scenery is never monotonous, for the desert and mountains assume an ever-varying personality.

The Indians themselves are of unending interest. Their tribal name comes from their own term for their chief article of diet—the bean. The word *Papago* means the bean-eaters.

The children are quiet, but they love nothing better than getting a good joke on the teacher—in this case, Mr. Smeeth. For instance, Monday is bath day for the children of the fourth through the eighth grades. Teacher escorts the boys down to the bathhouse, a small brick structure with four shower stalls for the boys and four for girls. A boiler room divides the two halves of the building. One of the boys will perhaps hide in the boiler room, and when Mr. Smeeth comes to fetch him, he explains that he has already bathed. If teacher is not very alert, Manuel or José, as the case may be, perhaps will manage to skip the weekly bath. Another favorite trick is for a boy to wet his hair at the wash trough, then come outside and tell

teacher he has had his shower. As with white children, it is a great pleasure to get out of having a bath.

The community school may be a red-brick structure in one village, or it may be of concrete block, or of wood in another. Most of them contain four rooms and a combination dining-room and kitchen for use in the lunch program. The school at Santa Rosa Village is a four-room building of red brick. The dining room and

kitchen are in a separate building since Santa Rosa formerly was a boarding school. Size and elaborateness depend upon the amount of the appropriation for the particular village.

It must be understood that a teacher cannot approach a room full of Papago children in the same manner that he would one in an average city school of the white race. First, the problem of communication must be solved. The child has been reared up to school age, speaking his native tongue and having little or no acquaintance with English. At school, his first one or two years are spent in the beginners' class. Here he learns the names of familiar objects in English, his numbers and alphabet, and a little bit of reading. He attempts, also, to become familiar with the white person who has been put over him by the Government at Washington.

At seven or eight years of age, the Papago child is ready for the first grade. Here he learns the basic arithmetical combinations, and begins to do some reading in white man's books. With good fortune, he may advance to the eighth grade by the time he is sixteen years old.





The adobe hut of the Papago is usually of one room. This one-room hut is about the size of an average bedroom. It constitutes the family home. In it will be crammed a bed, a mattress for the grandparents, and numerous straw pallets for the younger members of the family. There may be a table of some sort, and usually a pot-bellied iron stove. Cooking, as well as much of just plain living, is done in the open.

Linguistically, the Papago employ a mixture of Spanish (which they get from their relatives across the Mexican border) and their own language, with perhaps a few English words thrown in. Presumably, the white man could master the language in time, but in the absence of any written language, it is difficult. The structure of the Papago language is very different from English, making it hard for the children to learn to speak and read correctly. They do not use our long "i" and so when they say "i" it sounds either like an "ee" or a short "i," as in the words *be* and *stick*. In playing "bees boll," as the Papago children call it, they chorus, "One strick!"

It takes careful teaching to make the child's reading anything but *word calling*. He learns quite readily that a certain combination of letters should make a certain sound. But to put meaning into it is another thing. Too often, this is made more difficult by inappropriate stories from their schoolbooks. The story of a postman in a white man's city means little to the Papago, whose mail, if any, comes in a truck from Sells, the agency town. As a result, the child's natural shyness when among white people is increased so that he often expresses himself incoherently amounting to abruptness. He will be courteous under most circumstances, but will not give nor invite intimacy.

#### **Church, Storytelling, and Fiestas**

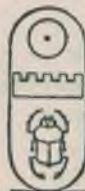
Going to church is usually a part of Papago family life. Some of them are Presbyterians, some Catholic, but each group has elements peculiar to the people themselves. The Papago altar boys in the Catholic mission church are garbed in colors such as their own people think fitting for the worship of God. Bright cassocks are used under

the white surplice instead of the conventional black. There are, no doubt, other differences as well. Most of their rituals contain some native elements along with the orthodox ceremonies.

The Papago family life also includes storytelling. From one generation to the next, the stories and legends pass down through the *grandfathers* of the tribe. One of the most interesting of the legends concerns a shrine at Santa Rosa Village. Many generations ago, when the world was young, there came a flood which threatened to wipe out the Papago and their world. One of the wise men of the tribe in assembled Council, told the people that the only way they could save themselves was by sacrificing four children at a particular spot—two boys and two girls. A great hole was to be dug at each of four points representing the four winds, and a child buried in each hole. This would appease the gods and the flood would cease. So, it was done; and the Papago will tell you that the flood did cease, and the people continued to live.

Even today, one may drive to a point about a mile from the village of Santa Rosa and find a rough circle of ocotillo branches, curved and whitened by the sun, surrounding four stones, one at each point of the compass. This is the shrine of Santa Rosa, commemorating the sacrifice of the four children at the time of the flood. Offerings of coffee and tobacco are made by the Indians in order that the gods may continue appeased and not visit any more floods upon them. Every other year a fresh mound of ocotillo branches is placed around the shrine and the old ones are burned.

Fiestas, with much merriment, dancing, music and food, are part of Papago life. The people will go for miles to a fiesta, and they take the entire family. The fiesta may start with an evening dinner of chili, tamales, two or three kinds of beans, tortillas, and a barbecued steer, if the family giving the fiesta is wealthy. There is always the native sahuaro wine to accompany the feast. In spite of the quantities of food consumed, the Indians will dance and sing far into the night. When they become tired, they lie down where they are, sleep for a while, then begin all



over again. This program may continue for two or three days.

In addition to going to church and fiestas, the family attends ceremonial dances when they are held. Unfortunately, such ceremonies have partially died out, but there seems to have been, in the last few years, some attempt to revive them. One of these dances is the rain dance. Its revival was, perhaps, due as much to the drouth prevailing at the time, as to the desire to do the dances again. Young and old gather in a great circle around a prayer stick, a painted stick with a fetish on top. Joining hands, they dance in a slow shuffle to the rhythm of a drum and the clapping of hands by the on-lookers.

#### **Adults versus Adults**

The laconic quality which shows up in the relations between Indians and whites is often a puzzle to the teacher, particularly since the entire family presents a solid—and almost speechless—front to such person. One of my fifth grade girls had been absent for two weeks when mail brought the news that the doctor would be at the school the next day. That afternoon, with mail delivery as an excuse, I sought out the mother.

I found her sitting on the ground in front of her house weaving a basket. I said, "Mrs. L.....?" She answered, "Yes." I explained that I was her daughter's school teacher. Again she said, "Yes." Then I stated my concern over the child's absence. She grunted and said, "She got sore eye, here." She pointed to her own eye. I told her the doctor was coming the next day, and would treat the eye and make it well. She grunted. I asked if the girl would be back at school in the morning, and she answered, "Maybe." I tried to make some further conversation about the child's schoolwork, but received no response.

Mrs. L..... had not looked up from her work once, nor had she ceased weaving in perfect rhythm. The daughter did not appear at school the next day. This attitude on the part of Mrs. L..... may be understood when one remembers the Papago dependence upon and faith in the native Shaman, or medicine man, and his herb cures. The

white doctor is an interloper whom the Indian cannot fully accept.

The school was to present a Christmas pageant—with the children, of course, as performers, and their families as the audience. The principal and I worked diligently in helping the youngsters to learn carols and the readings. We invited all the parents to visit school the Friday before the holidays. The expected crowd was there; in fact, they began gathering during the morning school-period, for a three o'clock performance. The Papago tell time by the sun and by intuition, and since there was no sun that day, they had to depend on intuition.

The children read their pieces, very haltingly and with much embarrassment. The first grade and the beginners sang Luther's *Cradle Hymn*. Then came the big event of the afternoon. Three boys from the second, fourth, and fifth grades sang all six stanzas of *We Three Kings*. The second grader had many dimples in his round chubby face. His black eyes shone. He tried manfully to restrain his giggles during the rehearsals—and during the performance. Finally he could keep them back no longer. Each time he giggled, the grin became wider and the dimples deeper. But at last the song was finished and the boys returned to their seats. The parents were obviously pleased and proud of the performance. They smiled and occasionally chuckled, but not until the end of the entire performance was there some very restrained applause.

Traditionally a man of the tribe measured his wealth by the number of horses he owned. This custom still persists to a great extent, in spite of the money derived from working away from the reservation, from the sale of cattle, and the handicrafts. Because of the poor quality of grazing land, the Government has made an effort to limit the number of cattle and horses to what can be raised on the land. With cattle, the program is successful. Horses, however, are a different matter. When the Government man comes to see how many horses the owner has, he may find ten, but if he came around the next day, unannounced, he might find fifteen. It seems that some of them



just disappear into the desert at the opportune moment. This serves the double purpose of preserving the man's prestige, and of outwitting the Government, which constitutes a good joke.

#### **White Men Help with Wedding**

Weddings, being the beginning of a family, are gay among the Papago as elsewhere. One wedding we were invited to was an evening affair. The couple were to be married by the Presbyterian missionary from the Pima reservation sixty miles away. Santa Rosa had its own missionary, but he was a lay missionary and not licensed to perform marriage ceremonies. The white population of the village, all six of us, were invited to attend the nuptials in a body. We waited in the principal's house until a little girl came to tell us that things were ready in the church. The wedding, scheduled for seven, was taking place around nine.

We walked over to the little 'dobe church and seated ourselves on the long, hard wooden benches. In a few minutes, there was some conversation between the principal and the Papago missionary, with much head shaking on the principal's part. Then the principal went to the piano and began thumbing through the scanty music available. He had known he was to play for the ceremony, but through lack of foresight, had failed to prepare himself. Finally he blushed, shook his head, and began playing—*Onward Christian Soldiers*. After the hymn had been repeated twice, the bridal party walked down the aisle, as sedately as they could. The bride was elegantly dressed in a formal gown of pink slipper-satin, to which the missionary's wife had added long sleeves and a bodice of tulle, to protect the modesty of the bride. Her long black hair hung in three beautiful curls down her back.

When the bride and groom had

reached the front of the church, the ceremony was said in English, with the responses whispered so softly one could not hear them in the rear of the church. After the party had marched back down the aisle and outside the church, the missionary announced that there would be a solo. A six-year-old daughter of the bride walked calmly up to the platform. She sang pleasantly, *In the Garden*, while holding her hymn book upside down, in that appealing naturalness of childhood. The choir, which included the bride and groom, now in changed clothes, sang two hymns. Then it was announced that we would hear the message of the evening. First the Pima missionary spoke to the guests in English, then he repeated his sermon in Papago for the benefit of the Indian congregation. The lay-missionary, following with a shorter message, also used both languages. The evening was closed with another hymn from the choir and a benediction.

#### **Traditional and Modern**

Papago children grow up in a mixture of primitive and modern customs, in an atmosphere mixed with traditions, which they attempt to blend in new ways. The children are seldom harshly reprimanded; more often they are corrected by gentle ridicule. They learn the legends of their people; and occasionally, if they are lucky, see a "Western" at the movie house in Casa Grande, or Ajo. The parents may spend part of the year working in the cotton fields or the mines, and they may take the entire family. During the summer, the Papago leave the dry lowlands to go into the mountains, where there is water. The difficulties of desert life, however, do not affect their disposition; for their good nature shows through even the reserve with which most of them meet the white man.



"Physical alchemy may be compared to the man who told his sons he had gold buried somewhere in his vineyard; where they, by digging, found no gold, but by turning up the mould about the roots of the vines procured a plentiful vintage. So the search and endeavor to make gold have brought many useful inventions and instructive experiments to light."

—Sir Francis Bacon



# Imperfection of Human Knowledge

Almost 150 years ago, a great theologian asked himself questions on life. Rosicrucian mystics knew the answers centuries ago. Many of these, science has now objectively verified.



To begin with the great Creator himself. How astonishingly little do we know of God! How small a part of his nature do we know!—Of his essential attributes! What conception can we form of his Omnipresence? Who is able to comprehend, how God is in this and every place?—How he fills the immensity of space? . . .

The omnipresence or immensity of God, Sir Isaac Newton endeavors to illustrate by a strong expression, by terming infinite space 'the sensorium of the Deity.' And the very heathens did not scruple to say, 'all things are full of God:' just equivalent with his own declaration, 'Do not I fill heaven and earth, saith the Lord?' . . .

How much do we know of that wonderful body, *light*? How is it communicated to us? Does it flow in a continued stream from the sun? Or does the sun impel the particles next his orb, and so on and on to the extremity of his system? Again, does light gravitate or not? Does it attract or repel other bodies? Is it subject to the general laws which obtain in all other matter? . . . Is it the same with the electric fluid or not? Who can explain the phenomena of electricity? Who knows why some bodies conduct the electric fluid, and others arrest its course? . . .

But surely we understand the air we breathe, and which encompasses us on every side. By that admirable property of elasticity, it is the general spring of nature. But is elasticity essential to air, and inseparable from it? Nay, it has been lately proved, by numberless experiments, that air may be fixed, that is, divested of its elasticity, and generated, or restored to it again. Therefore, it is no otherwise elastic, than as it is connected with electric fire! And is not this electric or ethereal fire, the only true, essential elastic in nature? . . .

How much of the very surface of the globe is still utterly unknown to us! How little do we know of the polar regions, either North or South, either in Europe or Asia! How little of those vast countries, the inland parts either of Africa or America! Much less do we know what is contained in the broad sea, the great abyss, which covers so large a part of the globe. Most of its chambers are inaccessible to man, so that we cannot tell how they are furnished. . . Who knows what it is that distinguishes metals from all other fossils? . . . What is the specific difference between metals and stones? Or between one metal and another? Between gold and silver? Between tin and lead? It is all mystery to the sons of men. . .

Who can demonstrate that the sap, in any vegetable, performs a regular circulation through its vessels, or that it does not? Who can point out the specific difference between one kind of plant and another? . . .

Are microscopic animals, so called, *real* animals or no? If they are, are they not essentially different from all other animals in the universe, as not requiring any food, nor generating or being generated? Are they no animals at all, but merely inanimate particles of matter, in a state of fermentation? How totally ignorant are the most sagacious of men, touching the whole affair of generation! Even the generation of men. . .

How little do we know of beasts! We do not know whence the different tempers and qualities arise, not only in different species of them, but in individuals of the same species: yea, and frequently in those who spring from the same parents, the same both male and female animal. Are they mere machines? Then they are incapable of pleasure or pain. Nay, they can have no senses: they neither see nor hear; they neither taste nor smell. Much less can they know or remember; or



move, any otherwise than they are impelled from without. But all this, as daily experiments show, is quite contrary to matter of fact.

Well, but if we know nothing else, do not we know ourselves? Our bodies and our souls? What is our soul? It is a spirit, we know. But what is a spirit? Here we are at a full stop. And where is the soul lodged? In the pineal gland? In the whole brain? In the heart? In the blood? In any single part of the body? Or (if any one can understand those terms) 'all in all, and all in every part?' How is the soul united to the body? A spirit to a clod? What is the secret, imperceptible chain that couples them together? Can the wisest of men give a satisfactory answer to any of these plain questions?

And as to our body itself, how little do we know! During a night's sleep, a healthy man perspires one part in four less when he sweats, than when he does not. Who can account for this? What is flesh? What of the muscles in particular? Are the fibres that compose it of a determinate size? So that they can be divided only so far? Or are they resolvable *in infinitum*? How does a muscle act? By being inflated, and consequently shortened? But what is

it inflated with? If with blood, how, and whence comes that blood? And whither does it go, the moment the muscle is relaxed? Are the nerves pervious or solid? How do they act? By vibration, or transmission of the animal spirits? Who knows what the animal spirits are? Are they electric fire? What is sleep? Wherein does it consist? What is dreaming? How can we know dreams from waking thoughts? I doubt, whether any man knows. O how little do we know, even concerning ourselves? What then can we expect to know concerning the whole creation of God. . . .

Even with regard to entire nations, how little do we comprehend of God's providential dealings with them! What innumerable nations in the eastern world once flourished, to the terror of all around them, and are now swept away from the face of the earth, and their memorial is perished with them! Nor has the case been otherwise in the west. In Europe also we read of many large and powerful kingdoms of which the names only are left: the people are vanished away, and are as though they had never been.

Excerpts from *Sermon LXI*,  
by John Wesley (1818).



### IMPORTANT CORRECTION

An error has been made with respect to the time of meditation to correspond with the special ceremony which it is intended that the Imperator and other Rosicrucians will conduct in the Great Pyramid. According to the traditions, any time within twenty-four hours of August 20 constitutes the historical period of its symbolic significance. Therefore, the date for attuning with this period is 1:30 a. m., Pacific Daylight Saving Time, August 19, 1953. Adjust your local time to this California time, which, in turn, will correspond to the meditation period which will be held in the Great Pyramid within twenty-four hours of the 20th of August. (This information was received too late for correction to be made on page 269 of this issue.)





## Expressing the True Self

By WAH WING YEE



**T**HE FEW decades of human life on earth expended in the pursuit of success may not be as futile as many people presume. The attempts may appear arduous and hopeless only because one began life haphazardly and thereby has difficulties in attaining the object of his predominant desire. A man operating among men is highly concerned regarding his position with the rest of the world; that is, he desires to be loved, to be respected and trusted, to prove his acceptability into society through demonstrating his creative genius and physical fitness and adeptness. In face of issues, very frequently the time-worn question is posed as to the reason for the many factors prohibiting the attainment of that ideal life.

Failure to find the correct answer lies in the average tendency to seek externally to one's self the cause of those problems. In other words, one is prone to believe that people are the cause of one's emotional upset, that they are the creators of conditions preventing the earning of a bigger income, for example. In turn, those prolonged irritations eventually cause physical breakdowns. In clinging to this ideology man becomes unmindful of the fact that perhaps he himself may be the originator of the unhappy circumstances.

Mysticism teaches that man as an entity of body, mind, and soul is a complete mechanism containing within

itself the nuclear pattern of personal success; and that the Trinity functions in a Harmony strictly in accordance with the rigid system of universal creative laws. In this light, the laws governing personal success are within the Trinity. Peaceful and happy negotiations among men require a careful cultivation of the moral laws residing in the Soul. Prosperity comes through our conforming with the laws of creativeness inherent in the depths of the mind or soul-personality. Physical vitality and dexterity are results of our abiding by the laws sustaining bodily health. Successful living depends on the intelligent maintenance of this triadic Harmony in the entirety.

The process of educating one's self for successful living can proceed no further than wishful thinking unless one learns to use the urges specifically with each one of the Trinity—body, mind, and soul. Man's consciousness is poised midway between the pull of two sets of urges: the constructive of Divine Love against the destructive of jealousy, greed, hate, lust, and combativeness which are the propensities of the objective personality. Intelligent control of the base impulses, and giving right direction to the finer impulses, constitutes the basic blueprint of the abundant life. But first one must acquire useful knowledge, and through that knowledge train one's mental processes in order to rationalize his reactions to environmental stimuli so that he may not frustrate the finer urges in their unfolding for his benefit. The ups and downs of personal fortunes and mis-



fortunes are not of chance. They are merely the evidences of undesigned and uncontrolled living in which one gives way to the influences of the finer urges in one instant and to the domination of the base urges in the next. Extended adversities are not only significant of a disruption of the original Harmony but also are forewarning signs calling for self-correction in whichever of the Triad is affected.

Since all soul-personalities are united in the Divinity of God, it is only natural that Universal or Brotherly Love should be their urge. The Golden Rule is a fundamental moral maxim reminding man of that inseparable bond of Divinity uniting mankind, and reminding men to meet one another through the influence of love. One cannot attain the status of an upright person, being respected and trusted by the world, unless he first learns the meaning of Brotherly Love and lives it. Moral integrity, the integration of the various virtues of the Soul, has Love for its firm foundation.

#### **The Spectrum of Virtues**

Like a prism that refracts a beam of white light into the spectrum of colors which form it, man's consciousness separates Love into the virtues composing it:

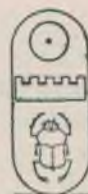
*Mercy* is recognized by one's refraining from projecting mental cruelty, causing no embarrassment, distress or humiliation, by not speaking evil of others. *Justice* is the protection of human rights and freedom against domination of the strong exploiting the innocent and the weak for temporal power and selfish gains. *Tolerance* knows no prejudice of race, color, or creed in social or business affairs. It gives each the natural freedom to live and work in whatever is conducive to personal advancement and happiness. *Forgiveness* is the understanding and overlooking of human weaknesses and errors, being indifferent to personal offenses. One then holds no grudge and seeks no revenge. *Honesty* is respect for the right of individual possession, excluding stealing or cheating. In practicing honesty one is neither pretentious nor hypocritical; he is always ready to fulfill promises made to God or men. *Generosity* is courtesy and

unaffected graciousness; consideration of others; readiness to praise, to encourage; and to sympathize where merited. It is the giving of selfless service to help humanity attain Life, Light, and Peace with no expectations of glory or compensation.

The irritating circumstances in social relations gradually disappear as man builds his character to conform with these virtues. When a person is emotionally at peace with himself, he is also at peace with the world.

As high moral standard is an integral facet in life, creative expression is also important in the development of a well-rounded personality. In the tense rush of modern life, man expends more time and energy trying to escape from the emotional turmoil, caused by frustrated expression, than in allotting time to discover his mental and physical capacities through the Self. Under the stress of looking for opportunities to make a quick fortune, he is prone to jump into positions not naturally suited to his inherent qualities and temperament. A person who is unacquainted with his own latent potentials, and is caught in the mediocrity of working in wrong fields, is much inclined to be envious of the achievements of others. Such one has the tendency to compare himself with the successful who are in their right niches, and eventually he develops a feeling of inferiority and inadequacy because of his inability to attain a material equality. Agitated by this false drive, he becomes frantic and gregarious in his efforts and seeks not to discover his own true worth but to follow the leaders. And ultimately he suffers self-pity, unrest, and disillusionment in vainly trying to be someone else while his own natural talents are ignored.

Science says that "an organism can only become what it could have become"; that is, each individual is what he was born to be in the scheme of mental and physical evolution, and his innate potentials are to be performed in a manner exclusively and inimitably his. Heredity plays an important part in facilitating the development of those qualities by providing potential limits to the functional capabilities in the form of physical capacity. One inherits the structure, the size, and the func-



tional efficiency of the sensory organs which support the inner sense of equilibrium, which in turn designates a person's fitness for a specific expression in life. Certain forms of behavior as structure are largely due to heredity, and the function of the senses accounts for the extreme variations in human behavior and dexterity. People do not inherit specific talents from their progenitors, but do inherit special qualities composing their kinesthetic sense which when given proper development enables them to reach the maturity of their favorite expression. Such would naturally culminate in the ramifications of scientific research, the arts, or in mechanical invention.

### ***Balancing the Personality***

Since man evolves mentally and physically, in each incarnation, his predominant urge is a product arising out of a synthesis of the experiences in past lives, and the new body is Cosmically conditioned to synchronize with the requirements of the latent talent. Through heredity each person is endowed with a particular basic endocrine harmony of proportions in functional capacity which sets his operating temperament, tempo, and rhythm. And it is this inherent setup of the physical complementing the mental that accounts for the wide differences in individual pace and nerve reaction to environmental conditions.

When one has geared himself to his natural pattern he is able to work in full relaxation and concentration without undue waste of energies. Lack of *concentrated interest and the constant forcing of one's self to stay put in any line of work* are, in a great many cases, signs of subconscious tension and recoil against endeavors not normal to one's nature.

Good health is necessary for the efficient operation of the mind and soul because the body is the created instrument of "dust" to carry out the direc-

tions of the duo through the Consciousness. Since the Trinity operates interdependently, when the normal tone of the body is impaired by wrong-living habits it affects and prohibits the natural unfoldment of the duo. Irritability and emotional instability often are due to ill-health which eventually lowers moral stamina and the person being unable to control his base, or lower, urges becomes quarrelsome and difficult in his social relations. Nor can he perform an energetic and productive day's work. On the other hand, where the emotions are continuously upset by deep-seated fears, prolonged worries and anxieties caused by departure from moral living or by creative frustrations, the endocrine harmony is unbalanced and the physical system eventually breaks down under the strain.

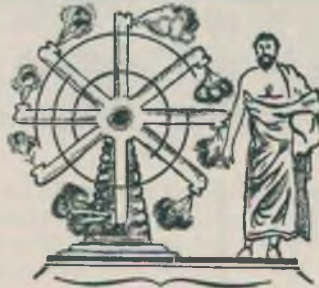
A student of mysticism is able to live in health, prosperity, and peace because he has learned the nature of the laws operating in each one of the Trinity. He masters circumstances not through fighting external things but struggles to control and subjugate the base urges and conforms with the finer, or refined, urges which he knows will manifest conditions proper with their creativeness. In his understanding that all demonstrations are in accordance with universal law and order, he is able to reason superstition and false ideologies out of his life; and thereby he is able to enjoy the beneficial fruition of the natural unfoldment of his true Self. Thus, in mastery over the objective personality and its destructiveness, he becomes that which he is to be: the achievement of adequate expression of the Divine purposiveness inherent in his nature. Success, prosperity, and Peace Profound are the externalization of the Divinity on the material plane as actuality. The realization of the ideal life, although it may require serious and systematic effort, is within the reach of all who are willing to turn away from worldly voices and cross into the realm of the Soul.



## Beginnings of Science • *By Ben Finger, Jr.*

### The **STEAM** **ENGINE**

WAS JUST A CLEVER TOY FOR ANCIENT HERO OF ALEXANDRIA -- BUT HE ANTICIPATED THE POWER-BASIS OF MODERN INDUSTRY!



*JAMES  
WATT*

INVENTED THE MODERN STEAM ENGINE  
IN THE 18th CENTURY:

WATT GOT THE IDEA WATCHING A KETTLE STEAM. THOUGH BARELY ABLE TO EARN HIS BREAD AS A YOUNG MAN, HE EXPERIMENTED MUCH. HIS INVENTION OF THE "GOVERNOR" WAS HIS MAIN ACHIEVEMENT.



**Now Steam  
POWERS**  
*the*  
**World -**





**J**OHANNES KELPIUS LODGE in Boston, Massachusetts, in point of organization if not in name is one of the oldest lodges in this jurisdiction. Roger Williams Chapter of Providence, Rhode Island, is among the relatively younger organizations. The two are only fifty miles apart. Not long since, representatives of the Boston lodge visited the Chapter in Providence and came home with a promise from Providence to return the visit. There is nothing sensational or startlingly new in this circumstance, but it is such a friendly and Rosicrucian thing to do that one wonders why it isn't done more often by neighboring lodges and chapters.

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From the Islands to the Mainland comes word of Erica Karawina's growing acceptance as a sincere and provocative artist. Her stained glass seems to have captivated those attending Honolulu's Spring Show. Work of hers is now in: the American Church in Paris; First Presbyterian Church, Chicago; Christian Church in Cincinnati; and in St. John the Divine, New York. Also in the Hospital Chapel of Kunming, China, are ten medallions of transparent paper between glass, made by Miss Karawina during her war years in Yunnan Province.

A current print show in the library of Congress likewise includes one of her prize-winning prints.

Many readers of the *Digest* will recall the account of her experiences in the East during the war. Excerpts from her unpublished book, *Yunnan Notebook*, appeared in August and September, 1948.

\* \* \*

This recalls, too, the fact that Oronzio Abbatecola of the local staff wrote an article for the *Digest* entitled: "Painting Creatively." This was translated for the November, 1952, issue of *El Rosacruz*. Many Central and South American, as well as European, publications found Frater Abbatecola's article sufficiently interesting, authentic, and news-worthy, to reprint.

▽ △ ▽

Maybe you find 8:30 in the morning not the best hour for listening to the radio and because of that may never hear the Tex and Jinx Falkenberg program on NBC. A feature on that program is always a five-minute sermonette. Here is a sample one with a decidedly mystical flavor recorded for that program by a prominent New York clergyman:

What does the *cross* mean to you? Two beams of wood—one lying parallel to the earth as if to represent your everyday life in this world of time; the other rooted in the earth but pointing toward the heavens, as it were. This latter represents the eternal *spirit* of God. Now the *first* beam is nailed upon the *second*, which means that your earthly life is upheld and sustained by the spirit. The secret of right living is to allow the spirit of God within you to take possession of you and to guide you in all your problems and decisions. How wonderful it is when you allow your everyday living to be motivated by the spirit of God. To do this means to "take up your *cross*" and follow the Master.—The Rev. A. C. L.

\* \* \*

Having mentioned the radio, we must not neglect TV: a few weeks ago, three G's—Godfrey, Gray, and Gayenelle—came together and a most entertaining time was afforded all viewers. It all happened, so to speak, over a cup of tea—Lipton's, that is—on the Talent Scout program. The Godfrey was Arthur, the master of ceremonies; the Gray was Gylia (otherwise Nancy

*The  
Rosicrucian  
Digest  
July  
1953*



Bissett), the talent; and the Gayenelle was Gayenelle Jackson, the scout who brought the Talent to Godfrey's show.

This is the way it happened. Gayenelle who used to be Colombe Counselor at Rosicrucian Park was in New York City with her husband Churchill. They were just back from a year or so in Paris. Also in New York was Nancy Bissett formerly Colombe of Hermes Lodge in Los Angeles. Nancy (now professionally known as Gylan Gray) was introducing her voice to New Yorkers in one or two musical shows. Gayenelle thought Godfrey should know about Gylan. Gylan agreed, and Godfrey was willing. The result of their meeting was most happy for all concerned.

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Two Egyptian gentlemen, in San Jose as a part of a survey tour of the United States, were at Rosicrucian Park on two separate occasions because of their desire to see the art and artifacts of their homeland that are housed here. While at the Park they conferred with the Imperator and personally expressed themselves grateful

and pleased by the courtesy and hospitality being shown them in the States.

A little earlier a member of the Grand Council of one of the European Grand Lodges was at the Park becoming acquainted with the world-wide aspects of the Order's activity.

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Kenneth Nack, a serious, young abstractionist-painter, exhibited his work in the Art Gallery of the Rosicrucian Egyptian, Oriental Museum recently. One day he gave a most informative demonstration-lecture on the theories of abstraction, illustrating his points on the blackboard and screen. It was for most attendants at his show a pleasant, profitable, and necessary experience.

Frater James C. French declared himself particularly pleased in having on display the pictures of this progressive young artist who has been bracketed among the foremost nineteen American moderns. Many art classes from San Jose and surrounding communities have been gallery visitors. Mr. Nack has studied with the French painter Fernand Léger.

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### A SPECIAL HIERARCHY MEETING

It will interest Rosicrucians throughout the world to know that, unless some unforeseen event prevents it, the Imperator will conduct the August 20 Hierarchy Meditation Period from within the King's Chamber in the Great Pyramid of Gizeh in Egypt. The Imperator and the Grand Treasurer will be in Cairo at that time enroute to lodges and chapters in Africa and elsewhere, conducting a lecture tour for the Order. In the event that the Imperator is not able to carry these plans through, the Meditation Period will still be held on the same date and at the same hour. The time equivalent in San Jose, California, will be 1:30 a.m., Pacific Daylight Saving Time (which is one hour earlier than Standard Time).

### TWO NEW AMORC CHAPTERS

Rosicrucian members will be pleased to learn of the organization of the following chapters:

NEW YORK —The Thomas Paine Chapter in White Plains. Meetings are being held at 8:00 p.m. on the second and fourth Wednesdays of each month. Chapter address: Hotel Roger Smith, Oak Lounge, White Plains, N. Y.

SOUTH AFRICA—The Good Hope Chapter in Cape Town. Meetings are being held at 8:00 p.m. on the second and fourth Tuesdays of each month. Chapter address: Oddfellows Hall, 86 Plein St., Cape Town, Cape Province.



# Higher Awareness

By NORMAN SPENCER, F. R. C.

Past Master of Wellington Chapter (AMORC), New Zealand



WHEN WITH highly evolved personalities are able to manifest greater powers than others; these men may be considered to be masters. Mastery, however, is not a description of an absolute state: it is a matter of degree. Some masters have a capacity for higher accomplishment. Every person is continually developing further powers, an increase in awareness; and the greatest masters are no exception.

The ability to concentrate upon one aspect of experience to the exclusion of everything else is a fundamental requirement of mastery. To concentrate thought and actions along particular lines of endeavor means will power, and this is essential to higher development. Higher awareness takes on a mystical aspect, that of *inspiration*.

Take, as an illustration, the case of a scientist who is trying to formulate a more nearly correct statement of natural law to account for the behavior patterns which he has observed. He concentrates upon the problem in such a way that he actually lives in a specialized thought atmosphere. The atmosphere becomes more intense until by sheer concentrated effort the scientist's awareness is increased into that timeless aspect of existence which is the region of mystical experience. In this higher awareness the nature of things is made known by mystical attunement, and the scientist makes an immediate interpretation in terms of his specialized thought; the result is an inspired formulation of law.

Training of the mind by concentrated thinking prepares the way for further development. Will power must be perfected to such an extent that the full powers of the mind may be focused immediately as required.

Concentrated thought of an advanced nature leads naturally to spiritual contemplation and awareness of ideal states

of being. The seeker gradually comes to know the condition of harmony. He finds that physical harmony assists the powers of concentration. This physical harmony develops almost imperceptibly into a higher and more spiritual one which pervades his whole being.

The seeker comes to value his attainment of harmony more than anything else: He maintains his citadel of peace, at first, by great trials of the will and inner strength. To him it is all-important; his being is gaining power and wonderful experience. He determines to hold to this greater perfection at all costs.

As the seeker develops in personality, it becomes increasingly easy to keep a condition of harmony: the seeker is acquiring mastery. He has learned that to attain harmony, he must be at loving oneness with all creation; the discords such as hate and selfishness must be completely exiled from experience. His being becomes more spiritual, and he turns more to the finer things of life: his conduct is the objectification in outward forms of the love, the peace and harmony within.

As the mystic student progresses, his contemplations include fewer of the everyday details: he dwells oftener on the ideals of love, harmony, peace, and well-being; he creates conditions which will enable these ideals to be realized in the affairs of the world.

He gradually attains to the experience of Oneness, realizing that the supreme consciousness embraces all things. This is the state of dwelling in God: here all sense of individuality is lost, there being no disharmony.

One who attains higher awareness realizes the insignificance of the outward form of individuality as compared with the boundless power of the Oneness which is his inner experience. Knowing the truth concerning the greater existence which is God, he expresses much humility in his living. He knows that God is in all things, in the

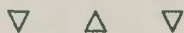


healthy and in the sick, in the rich and in the poor, in the highborn and in the lowly. His heart is overflowing with love, sympathy, and the desire to help and comfort. Having the greatest knowledge, he is willing to give everything in the service of mankind; for, the knowledge and experience of God is that of Oneness, of the being in all things, and of knowing overpowering love.

In addition to his dwelling in the individuality of outward form, the true mystic has the experience of being all things, of being at one with the universe. This is what most men cannot understand. To them, everything is sepa-

rate and it is foolishness to talk of our being in all things. To the developed master, however, this realization is not foolishness but a sublime, living actuality.

Masters have been worshipped in their outward form for the deeds which have been done through them by the greater power. However, they themselves proclaim that it is not the outward individuality which should be worshipped but the power experienced within—and which is in all things. To those who have experienced God, the individuality is the servant and the sublime experience of the Oneness is the master.



## RARE JEWELRY



EGYPTIAN SCARABS

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From the heart of Egypt itself has come one of the most popular items in the Rosicrucian Supply Bureau. These mysterious, engraved ornaments contain a wealth of history and significance in their strange designs and hieroglyphic inscriptions. The inscribed part of the scarab was often used as a seal by the nobility of early Egypt.

The jewels are sold unmounted, but can be easily adapted to watch fobs, rings, bracelets, or necklaces. Considering their rarity, they are offered at an extremely low price—only 85 cents each.

(Note: if you will give us your ring size, we will mount these scarabs in an antique silver mounting of an exact Egyptian design.)

Silver Ring with scarab, complete, postpaid.....\$8.20

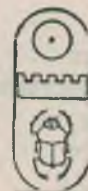
Gold Ring with scarab, complete, postpaid.....\$11.45

Necklace with scarab mounted in silver (17-inch chain)  
priced at only.....\$6.95

(Federal excise tax included in all prices.)

Send all orders to:

ROSICRUCIAN SUPPLY BUREAU  
SAN JOSE, CALIFORNIA



# World's Greatest Drama

By WINSTON MANSFIELD, D.D., F.R.C.

The writer of this article is in charge of a very large parish. Also, he has spent many years in studying the relationship between mysticism and Christianity. He hopes that his research will be a help to others. The name is a pseudonym.

—EDITOR

THE real reason for mystical training is to enable the power and energy of the soul to flow through the faculties of a personality that is disciplined by life and special training. However, the discipline of these vehicles is totally worthless and unnecessary without a divine purpose enabling the soul, working through the faculties of the intellect and the emotions, to shed its light into the world. One of the most illuminating factors in the study of the Christian religion, and the content of the mystical truths within it, is the fact that the path of the soul is perfectly represented in the story of the life of Jesus, as it is presented in the Bible. Every time the celebration of the Mass or Holy Eucharist or Holy Communion takes place at the altar of a Christian church this Divine drama is re-enacted before the congregation and symbolizes the most sacred and undoubtedly the most profound of all truths. The materialistic attitude of the people today certainly accounts for the fact that the real meaning of the Eucharist or Mass has been lost. There are, however, many who are looking for the truth, and when they perceive it in the teachings of the Church, they are able to realize wonderful things within themselves as well as within their fellow man.

The birth of the soul into the mystical life is symbolized by the birth of Jesus. It takes place in a humble manner; the presence of the cattle and sheep



and the humble shepherds represents the lowliness of the various faculties of the human being as these faculties prostrate themselves before the birth of the divine consciousness. As the baby Jesus grows, He receives the homage of the wise men from the East, who bring their gifts and their knowledge to Him and bow down before Him and worship Him as the divine Wisdom of the universe. This symbol-

izes the fact that all the wisdom the intellect can possibly gain must be offered to the Wisdom of the Christ Child who contains all of the wisdom that the mind could possibly know.

Herod represents all of the viciousness and selfishness of the human being. He desires to kill the Christ Child, and would succeed, except for the fact that the Christ Child is taken into the Land of Egypt. Egypt represents the land of darkness, and in a personal sense, the human intellect, the human mind. Here we realize a great truth in the initiation of the mystic. As he progresses on the Path and is raised in consciousness and realizes the presence of the Cosmic within himself, he becomes aware of the fact that there are many elements in his nature that would kill out this new consciousness. He has emotional desires and intellectual prejudices which would indeed slay the Christ. Therefore, it is most necessary that he study and intellectually pursue the meaning of this new consciousness.

The Christ Child then, instead of re-



maining in His pristine purity and childlike simplicity, is taken into the mind and there is given all of the ramifications of philosophy and science in order to justify His existence. This is, in a way, literally hiding the illumination of the soul, the presence of Christ, but it is a necessary experience, because the person must be trained intellectually and emotionally to use the divine consciousness in the world.

We are told in the story of the exile into Egypt that when the time had come, and Herod no longer lived, Jesus was taken back to His homeland by His parents, and there He grew in wisdom and stature. This period in the life of the mystic represents the fact that the individual must be sent out into the world, and must be trained by living and thinking and pursuing ordinary activities. However, he does this as a new person. He no longer lives as an ordinary human being with his animal nature and human desires paramount. He is acting and thinking from a new light, a new point of ascension. Guided by the new light, because of the presence of Christ within him, he is living a new life.

As Jesus reached the appointed age He was taken by His parents to the Temple. There He remained and discussed the great laws and doctrines with the scribes, rabbis, and wise men. His parents started home, and after a three-day journey they missed Him. His mother worried about Him and sought Him, until she finally found Him in the Temple about His Father's business. He rebuked her for looking for Him and questioning His activities. The statement in the Bible makes us realize that this was a very wise thing, because Mary kept all these things in her heart. To the mystic, this certainly represents a most important phase of his own life, because there will always come a time when the ordinary life of his human nature with its worldly knowledge, its many ramifications and activities, even with the purest intent, must be brought to focus upon the presence of the Light within him.

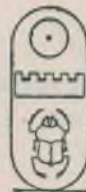
This Light, who is the Christ, is always trying to illumine life by the revelation of Truth to the consciousness. But its guidance is often rebuked. When results do not turn out as hu-

man judgment feels they should, there is questioning, but Christ invariably says that He must be about His Father's business. It is only after such a humiliating experience that the human mind and its faculties can be silent, as was Mary, and the Christ allowed the opportunity to grow within the soul and consciousness in wisdom and stature. This experience occurs not only once, but many times. And it is only after the realization of its meaning that our personal assertiveness can be laid aside and the Christ allowed to work through the personality, healing and teaching and blessing a suffering and confused world. However, this divine work of healing and blessing and creating in the world the righteousness and truth of God cannot take place until after long training and many years of probation. In the meantime the Christ remains hidden for long periods of time. He does not speak or act, but silently, from His divine place within the soul, guides the person into those experiences, and educates his mind with those ideas and concepts which will make him a fit instrument for His divine Power and Energy. This is something which every Rosicrucian must come to know if he really desires to give himself to the work of the Master.

The time will finally come when the individuality is baptized. This mystical experience is one which is beyond description, and it means that the person assumes an inferior position to the divine consciousness which then works through him. The baptism is the benediction of the Father who says, "This is my beloved Son in Whom I am well pleased." The Father gives His open blessing to the Divine Son and gives the assurance that there can be no mistakes or wrongdoing if the mind will but follow Him and do His bidding. All wisdom and love and power is given to the disciplined heart and mind and body at every moment it is needed to do the work of the Father and be about His business.

### ***Threefold Temptation***

After the baptism there is always the temptation which is threefold. It is one of power, one of pride and vanity, and one of money or material things. The





three temptations of Jesus in the wilderness are an exact duplicate of the temptations which every individual goes through on the mystic Path, once he has been given the initiation and the power to start about his ministry as a disciple of the Master. This temptation is a profound trial and horrifying in its many aspects. It causes the individual to search his soul and every phase of his thought and feeling, and sometimes a whole incarnation is consumed in going through this period of probation. One cannot emphasize too strongly the importance of this particular point in the mystical life. If a person is not truly purified after his baptism by fire, he must continue to live in the outer world and be subject to all of the personal experiences of the world before he is finally refined and made a fit instrument for the divine fire of the Cosmic.

Temptation of power is one of a desire to misuse the new divine energy of the Cosmic. Almost invariably the individual personality will revert to its old habits of acting selfishly, desiring to use its new-gained power and insight for itself. But one must learn to serve and obey only the guidance and dictates of the Christ, the new consciousness within oneself. The temptation of pride and vanity will incline us to feel self-righteous and superior, and will tempt us to the age-long habit of ascending above our fellow men in order to be able to rule over them. This teaches the lesson of humility, because to pledge one's self to the service of his fellow man in asking for extraordinary knowledge and power is dangerous in the extreme unless there is the realization that power can destroy as well as create in the hands of one who is as yet selfish.

The third point of temptation is the one of money and material things. It is difficult to actually scotch the snake of selfishness. Often it is wounded. It goes into hiding for many incarnations, but unless it is killed, it will come back and will have to be faced time and again. This, of course, means that when it confronts the personality with its illusory sense of life and power, the beginner on the spiritual Path will invariably look to it for his life and sustenance when actually his faith must

be centered upon the divine life of the Christ. This is represented in the modern world by money and influence, personal friends and relationships, family connections and personal status in society. These things are absolutely of no value to the mystic in his looking for the Light by which he must live.

Once the mystic has been given the benediction of the Father in the baptism and descent of the Holy Ghost he no longer looks for worldly help. He no longer desires personal alliances in order that he might be of certain influence in the world. He does and says those things which he feels at the moment are necessary. He follows his own divine Light, and he is unto himself absolutely the way, the truth, and the life. This is something that the world does not understand. As he goes about his business of healing and teaching and creating in his particular circumstances of life as a disciple, letting the Christ do His work through him, he is often confronted with hostility and misunderstanding. He will confront again and again the pharisaical mind which does not even desire to understand. This type of mind has its way of life, its standard of virtue and morality which satisfies because it acquires all it desires. But this is not the kind of life the disciple desires to live. He cares nothing for the opinion of his fellow man, and he desires not at all the applause of the world or any of its rewards. He is in no position to seek a reputation, because he has his from the benediction of the Cosmic and the Christ who is his only Master. The reputation that the world can give to the disciple one day can just as easily be taken away the next. The disciple who has gone through the experience, over a long period of time, of trying to unite his various faculties to the wisdom of the Christ within him knows that this is true, and he is not in any way fooled by circumstances or by individuals in any attempts to take him off the Path.

#### ***Crucifixion Inevitable***

When Jesus began His ministry, He chose His apostles and disciples according to the qualities they manifested. He was able to see that each one had specific qualities which would enable



him to live a certain aspect of the spiritual life. He chose the twelve apostles to be an inner circle, and the various types of humanity represented by them make up the sum total of humanity. The twelve aspects of human nature represented in each individual personality of the chosen apostles, if added together, would make up the complete man. A careful analysis of the personality of each apostle, as he is represented in the Bible, would reveal the mystical consciousness of his life. It is necessary to realize that as the disciple lets his true Cosmic Consciousness develop and work through him he will experience the qualities of all of the apostles. His human mind, the intellectual and emotional faculties, and his human will must know what it is to be subject to the Will of Christ by going through the humiliating experience of realizing that they, of themselves, are of no value whatsoever. Only in so far as they are made the vehicles and channels of the power and wisdom of Christ are they of any use and service. They will then be transformed. Though they are crucified like the apostles, they will come into a new life, which is the eternal spiritual life in union with Christ.

The disciple must be willing to face, as did Jesus the Christ, the results of his work in the world, and eventually those results will bring about certain conditions and situations which will be a mystical crucifixion for the disciple. He will find worldly circumstances conspiring against him. The human mind around him, as well as his own, will tend to bring about his apparent downfall as a disciple. But he must, as an individual personality, show that he is willing to happily and joyfully give himself, everything he has and owns, even his new consciousness, for the sake of the Cosmic, and he must do this without any reservation whatsoever. This is literally a crucifixion, and is the time in his life when he feels that everything he has gained, all of his knowledge and all of his possessions, mental, spiritual, and material seem to fall away from him and his life becomes utterly void and dark.

There is absolutely no way a disciple can avoid this experience, because it is  
(Continued on next page)

## It Began In Egypt



### FISHING

By JAMES C. FRENCH, M.A., F.R.C.  
*Curator, Rosicrucian Egyptian Museum*

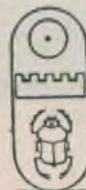
FISHING, even as today, was one of the favorite sports of the ancient Egyptians, as well as an important industry. A common practice for the sportsman was to take his entire family in papyrus boats on the rivers and waters of the Delta. The sportsman would stand on the prow of his boat watching for his opportunity to use his bident, or two-pronged spear, to catch the swiftly moving fish in the water below. When he was skillful enough to catch a fish on each prong of the spear simultaneously, he immediately received the riotous acclaim of his family and friends.

Many of the wealthy were so fond of fishing that private ponds in the gardens of their estates were stocked with fish so as to afford excellent line-fishing.

The ordinary fisherman, who fished for his livelihood, used various kinds of nets such as drag-net worked from boats; meanwhile, he kept alert for the ferocious crocodile who often struck fatally without warning. Fishing was best immediately after the Inundation; the fishermen then caught large numbers of every type of fish, from the Nile salmon to the very small fish. The fresh fish, unless consumed at once, were preserved for future use. They were packed in large earthen jars with alternate layers of fish and salt, after having been split open to the backbone, salted and hung out in the sun to dry.

The Egyptian *Book of the Dead* mentions several fish considered sacred; however, in later times fish were considered impure food and not eaten by the priests.

The Rosicrucian Egyptian Museum displays a fine collection of ancient Egyptian fishhooks which look much like our modern ones.



absolutely necessary for him to know, mystically, the meaning of loss. He must understand what tragedy is, and he must have compassion in order to help those who are in trouble and especially those on the spiritual Path who need his guidance. This is the time in his life when he realizes the tremendous difference between personal sentimentality, which we usually call *love*, and the great Love of the Cosmic, which is true compassion. This is represented in the life of Jesus when He gave to His apostles at the Last Supper a new commandment, that they should love one another as He has loved them. No one can read the 17th Chapter of St. John's Gospel without being deeply moved by the profound Love of the Master as He prays that all men everywhere might be one in Him as He is one with His Father, the Cosmic Mind of the Universe.

#### **Resurrection and Ascension**

After the crucifixion, and three days of mystical entombment, there is the resurrection. The resurrection is the transcendent experience in the life of the mystic when he is no longer subject to the ordinary laws of time and space in a material world. He ascends to a new spiritual state of consciousness and lives according to a new Law, in which he is doing his work entirely beyond the pale of ordinary humanity even while he is living within the world. The Ascension to the Right Hand of God is the symbol of this state. It is an attempt to show that through the divine spiritual law of the mystical life the disciple is raised, literally as well as symbolically, into that state where he is enabled to rule the whole universe. He is the king of his universe, because he is completely obedient to the indwelling Power of Christ who

is the King of Kings and Lord of Lords. Since the disciple has willingly subjected himself to all the laws of the material, mental, and spiritual realms through overcoming temptation, through service, by standing trial and by suffering the crucifixion, he experiences the resurrection and the ascension, in which state of consciousness all these laws are subject to his will. Thus the disciple becomes one with the Master.

This is the way the Christian church presents the life of Jesus Christ. He is the Light of the world, born of the Virgin Mary who is perfect Humanity, made humble and pure by Grace; "In Him was life; and the life was the light of men. And the light shineth in darkness and the darkness comprehended it not." (Prologue to St. John's Gospel.) "He suffered under Pontius Pilate, was crucified. . . and buried. . . ascended into heaven and sitteth on the Right Hand of God. . ." (Apostles' Creed).

The disciple is sent into the world to show forth the Life, Light, and Love of the Master, the Law of the Triangle, the Holy Trinity—the Life of the Father, the Light of the Son, and the Love of the Holy Ghost operating within his human nature. He who enters the Christ Path, taking the Rosicrucian way, purifying the vehicles, with strong resolution and high purpose, may, like the Virgin Mary, conceive the Christ within the womb of the soul, and in due time give Him birth in the manger of the heart. He lives with Him, is crucified with Him, but in union with Him is raised from a mystical death into the Cosmic Consciousness of eternal life. He ascends above humanity in consciousness, but willingly comes back into the world, with his human faculties, his human nature, to give himself a willing sacrifice in service to God and humanity.

### **LODGE INITIATIONS IN CALIFORNIA**

**SAN FRANCISCO**—The Francis Bacon Lodge, 1957 Chestnut St., San Francisco, will confer the First Degree Initiation on Sunday, July 19, at 1:00 p.m.

**OAKLAND** —The Oakland Lodge, 263 12th St., will confer the Ninth Degree Initiation on Saturday, July 18, at 8:00 p.m.

Eligible local members, as well as eligible visitors attending the International Convention at San Jose, will be interested.





### BROUGHT TO LIGHT

In a recently discovered tomb, in the Valley of the Queens, is this exquisitely carved plaster bas-relief. The delicacy of the lines and the draftsmanship are worthy of the most advanced art of our times. The tomb is that of one of the nobles whose burial places cluster about the great mortuary temple, Dêr-el-Bahri, of the renowned Queen Hatshepsut. The age of the tomb is 3500 years. Representatives of the Rosicrucian Museum were privileged to be the first to film this archeological find.

*(Photo by AMORC)*

# Unmask Your Personality



## Learn The *GLAND* Way To Live!

**L**OOK at yourself in the mirror. As you search your face you will realize your weaknesses and know your strong points as well, but **DO YOU REALIZE** that minute organic substances — glands — often cause them? They affect your growth, height, weight; they influence your thinking, your likes, and dislikes; they make you dominant or extremely phlegmatic — negative. These *invisible guardians* of your personal welfare help fashion your character and influence your person-

ality. Do not be bound any longer to those glandular characteristics of your life and personality, which do not please you. These influences, through the findings of science and the mystical principles of nature, may be adjusted. Have revealed the facts about the endocrine glands — know where they are located in your body and what mental and physical functions they control. The control of the glands can mean the control of your life.



The thymus gland. Definitely affects the positiveness of the personality. (One of several important "personality" glands.)

## Do You Know Your Glandular Type?

LET THIS SENSATIONAL BOOK EXPLAIN

Each glandular excess or deficiency produces a **glandular type** — a distinct kind of personality. Are you one of these **glandular types**? Are your employer, associates, friends? If you learn the facial and other characteristics of **glandular types** you can better fit yourself into the social and business worlds — you can correct your own personality and intelligently choose your friends. The book, *Glands — Our Invisible Guardians*, presents these scientifically correct facts, with their mystical interpretation, in simple, nontechnical language that any layman can understand and enjoy. The author, M. W. Kapp, M.D., with the assistance of Dr. H. Spencer Lewis, late Imperator of AMORC, made available a book long needed on this subject. Order a copy for yourself or for a gift today. Replete with illustrations and index, handsomely bound and stamped in gold, it is economically priced at.....



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# THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book **The Mastery of Life**. Address Scribe S. P. C., in care of

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Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, and Africa: **Ralph M. Lewis, F. R. C.—Imperator**

## DIRECTORY

### AMERICAN LODGES AND CHAPTERS OF THE A. M. O. R. C.

The following are chartered Rosicrucian Lodges and Chapters in the United States. The **International Directory** listing Lodges and Chapters in other countries will appear in the next issue of the **Rosicrucian Digest**. The American and the International directories alternate monthly.

#### ARIZONA

**Phoenix:**  
Phoenix Chapter, 1738 W. Van Buren St. Harold O. Bowles, Master, Box 5142.  
**Tucson:**  
Dr. Charles L. Tomlin Chapter, 135 S. 6th Ave. Harold Wang, Master, 1604 E. Seneca St.

#### CALIFORNIA

**Fresno:**  
Jacob Boehme Chapter, I.O.O.F. Bldg., 1915 Merced St. Edith Douglass, Master, Box 1179, Riverdale.  
**Long Beach:\***  
Abdiel Lodge, 2455 Atlantic Ave. Arthur Plank, Master, 1022 S. Pacific Coast Hwy., Redondo Beach.  
**Los Angeles:\***  
Hermes Lodge, 148 N. Gramercy Pl., Tel GLadstone 1230. John H. Schissler, Master, 1561 S. Oakhurst Dr.  
**Oakland:\***  
Oakland Lodge, 263 12th St. Albert A. Fink, Master, 134 Montecito Cr., Walnut Creek.  
**Pasadena:\***  
Akhmaton Lodge, 20 N. Raymond Ave. Ralph C. Olsen, Master, 689 Arden Rd.  
**Sacramento:**  
Clement B. Le Brun Chapter, I.O.O.F. Bldg. F. C. Stanley, Master, 2460 Carlsbad Ave.  
**San Diego:**  
San Diego Chapter, 4567 30th St. Carl T. Ufen, Master, 2930 McCall St.  
**San Francisco:\***  
Francis Bacon Lodge, 1957 Chestnut St., Tel. West 1-4778. Walter P. Lorenz, Master, 80 Vienna St.  
**Stockton:**  
Stockton Chapter, 1345 N. Madison St. James W. Baker, Master, 1624 Picardy Dr.

#### COLORADO

**Denver:**  
Rocky Mountain Chapter, 1470 Clarkson St. Sam H. Davis, Master, 2109 E. 16th Ave.

#### DISTRICT OF COLUMBIA

**Washington:**  
Geo. Washington Carver Chapter, I.O.O.F. Hall, 9th & T Sts., N. W. Bessie A. Anderson, Master, 824 N. Carey St., Baltimore, Md.  
Thomas Jefferson Chapter, 1322 Vermont Ave., N. W. Hattie H. Molz, Master, 77 Hawaii Ave., N. E., Apt. 201.

#### FLORIDA

**Miami:**  
Miami Chapter, Biscayne Temple, 120 N. W. 15th Ave. A. E. Shepard, Master, 2829 S. W. 17th St.  
**Tampa:**  
Aquarian Chapter, 105½ Zack St. Wm. F. B. Clevenger, Master, Box 402, Port Tampa City.

#### ILLINOIS

**Chicago:\***  
Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Everglade 4-8627. William K. Sale, Master, 215 N. Des Plaines Ave., Forest Park.

#### INDIANA

**Indianapolis:**  
Indianapolis Chapter, 38 N. Pennsylvania St., Room 302. Rice H. Davis, Master, Gen. Del., Arcadia.  
**South Bend:**  
May Banks-Stacey Chapter, 519 S. St. Joseph St. Elizabeth Kennedy, Master, Rt. 1, Box 24, Plymouth.

#### MARYLAND

**Baltimore:\***  
John O'Donnell Lodge, 301 W. Redwood St. Beatrice Spencer, Master, 4208 Russell Ave., Apt. 8, Mt. Rainier, Md.

#### MASSACHUSETTS

**Boston:\***  
Johannes Kelpius Lodge, Hotel Brunswick. Walter A. Mascioli, Master, 35 Kenney St., Canton.

#### MICHIGAN

**Detroit:\***  
Thebes Lodge, 616 W. Hancock Ave. Rosalie Kitson, Master, 21511 Huron River Drive, Rockwood, Mich.  
**Lansing:**  
Leonardo da Vinci Chapter, 603 S. Washington. Iva Dunlap, Master, 807 McKinley.

#### MINNESOTA

**Minneapolis:**  
Essene Chapter, 938 22nd Ave., N. E. Agnes Malmén, Master, 2522 E. 24th St.

#### NEW JERSEY

**Newark:**  
H. Spencer Lewis Chapter, 443-445 Broad St. Sylvia E. Kingsley, Master, 784 Clinton Ave.

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**Albuquerque:**  
Albuquerque Chapter, 414½ 2nd St., S. W. Philip O. Voss, Master, Rt. 3, Box 3510, Lakeview Road, S. W.

#### NEW YORK

**Buffalo:**  
Rama Chapter, 34 Elam Pl. Louis L. Hawk, Master, 141 Center St., Holland, N. Y.  
**Long Island:**  
Sunrise Chapter, Masonic Temple, Hicksville. L. I. Walter E. Johnson, Master, 87 Shepherd Lane, Roslyn Heights.

(Directory Continued on Next Page)

**New York City:\***

New York City Lodge, 250 W. 57th St. George W. Mueller, Master, 260-06 Kensington Pl., Great Neck, L. I.

Booker T. Washington Chapter, 69 W. 125th St. Harold A. Jackson, Master, 115 W. 121st St.

**Rochester:**

Rochester Chapter, Hotel Seneca. Mrs. Clara A. Coates, Master, 640 Winona Blvd.

**White Plains:**

Thomas Paine Chapter, Hotel Roger Smith, Oak Lounge, White Plains. John Hay, Master, 9 Clark Ct., Larchmont, N. Y.

**OHIO****Cincinnati:**

Cincinnati Chapter, 906 Main St., Rm. 204. Andrew Pulskamp, Master, 4651 Glenway Ave.

**Cleveland:**

Cleveland Chapter, Masonic Temple, 36th & Euclid Ave. Ida L. Nelboeck, Master, 3245 W. 100th St.

**Columbus:**

Helios Chapter, 697 S. High St. Meredith Osborne, Master, R.F.D. 1, Box 139, Reynoldsburg.

**Dayton:**

Elbert Hubbard Chapter, Rauh Hall, 56 E. 4th St. Richard E. Flock, Master, 230 Vermont Ave.

**Toledo:**

Michael Faraday Chapter, 116½ N. Erie St. Phyllis L. Feeney, Master, 2027 Elliott St.

**Youngstown:**

Youngstown Chapter, 301 E. Wood St. Gerard Angelot, Master, 145 E. Phila. Ave.

**OKLAHOMA****Oklahoma City:**

Amenhotep Chapter, Rm. 318, Y.W.C.A. Bldg. Joe M. Waddell, Master, Box 132, Yukon.

**Tulsa:**

Tulsa Chapter, 15 W. 13th St. E. R. Wilks, Master, 628 S. Yorktown St.

**OREGON****Portland:\***

Portland Rose Lodge, 2712 S. E. Salmon. Wesley E. Baxter, Master, 5604 N. Mississippi Ave.

**PENNSYLVANIA****Philadelphia:\***

Benjamin Franklin Lodge, 1303 W. Girard Ave. Elwood W. Shomo, Jr., Master, 6322 N. Gratz St.

**Pittsburgh:\***

First Pennsylvania Lodge, 615 W. Diamond St., N. S. Lydia F. Wilkes, Master, 1021 Lancaster Ave.

**RHODE ISLAND****Providence:**

Roger Williams Chapter, Sheraton-Biltmore Hotel. Albino L. Beltrami, Master, 20 Autumn St.

**TEXAS****Dallas:**

Triangle Chapter, 1921½ Greenville Ave. Charles T. Heatherly, Master, 2709 Westminster.

**Houston:**

Houston Chapter, Y.W.C.A. Bldg. Theodore J. Schutz, Master, 111 Berry Rd.

**WASHINGTON****Seattle:\***

Michael Maier Lodge, Wintonia Hotel. Fred Parker, Master, 8053 Stroud Ave.

**Spokane:**

Spokane Chapter, 12000 E. Sprague, Opportunity, Wash. Ralph T. Sly, Master, Box 167, Colville.

**Tacoma:**

Takhoma Chapter, 508 6th Ave. Jeanne Fox, Master, 3111 S. Madison.

**WISCONSIN****Milwaukee:**

Karnak Chapter, 744 N. 4th St., Rm. 304. Otto Mueller, Master, 216 E. Smith.

\* (Initiations are performed.)

**Latin-American Division**

Armando Font De La Jara, F. R. C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U. S. A.



## Have You Visited . . .

one of the Rosicrucian lodges or chapters in your vicinity? By reference to the Directory above, you will find that lodge or chapter which may be adjacent to you. There you will receive a true fraternal and Rosicrucian welcome. You may share in the many privileges of a lodge or chapter if you are an active *Rosicrucian member*. Call or write to the address shown and inquire about regular Convocations, and also about initiations and membership advantages. Such privileges are *in addition* to those which you now enjoy as a Sanctum Member.





# Karmic Justice

## IS EACH *Sorrow* AND *Joy* A COSMIC DEBT PAID?

WHY must the young and innocent experience painful maladies and deformities? What compels those who are without malice to endure heartrending discouragements and abject failures? Is there a justice that exacts penalties — after some remote time — from those who now violate all laws of decency and escape punishment? Are the **good luck** and **fortune** of some people a reward for something they have done in another life? Must we submit to misfortune as a **Divine punishment**, or can it be mitigated in some way? Learn the truth about the immutable law of **Cosmic compensation**—known as karma. Understand how you can build into your life the experiences you wish and how you can reduce the severity of the lessons you must learn—because of willful, wrongful acts of **omission** and **commission** in past incarnations.

### *A Gift to You . . .*

Divine justice is to be had only in the uniform application of the Cosmic laws of debit and credit to human conduct. Without an understanding of these mystical principles life is a confusion, and infinite mercy may seem an idle phrase—even a futile hope. Write today for the **free discourse** entitled "Karmic Justice," which, in simple and fascinating style, explains these Cosmic laws of our universe. You need only subscribe—**or resubscribe**—to the **Rosicrucian Digest** for six months, at the usual rate of \$1.75 (12/6 sterling), and this discourse will be sent to you as **a gift**. All mailing costs will be paid. When you read this discourse, you will consider it worth many times the subscription price—**and yet it will cost you nothing**. Just send your subscription and remittance to the name and address below. . . .

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ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U.S.A.





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Do you realize that minute organic substances—glands—often cause your weaknesses and your strong points? They fashion your character and influence your personality. Each glandular excess or deficiency produces a glandular type—a distinct kind of personality. Learn what your glandular personality is. Illustrated. Price, postpaid, \$1.80 (12/10 sterling).

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